THE DOLEFVLL Euen-Song, OR A TRVE, PARTICVLAR AND IMPARTIALL narration of that fearefull and sudden calamity, which befell the Preacher Mr. DRVRY *a Iesuite, and the greater part of his Auditory, by the downefall of the floore at an assembly* in the Black-Friers on Sunday the 26. of *Octob.* last, in the after noone.

TOGETHER WITH THE REHEARSALL of Master DRVRIE his Text, and the diuision thereof, as also an exact Catalogue of the names of such *as perished by this lamentable accident: And a briefe application thereupon.*

MATTH. 7. 1.
Iudge not, that yee bee not iudged.

LONDON,
Printed by *Iohn Hauiland*, for *William Barret*, and *Richard Whitaker*, and are to be sold at the signe of the Kings head, 1623.

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To the Christian moderate Reader.

VPon sudden accidents men commonly passe sudden censures, and for want of deliberate and steady aime, vnder or ouer-shoot the marke: especially that kinde of marke, which the most skilfull hand, guided by the sharpest eie, can neuer certainly hit, scarce distinctly discerne. Of Gods iudgements iudiciously Saint Augustine, *and modestly,* Iudicia Dei nemo potest comprehendere, nemo certe reprehende-

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re. No man can comprehend them, no man may reprehend them. *Boldly therefore may a moderate ſpirit vndertake to reprehend thoſe encroachers vpon Gods prerogatiue, who take vpon them to comprehend in the ſmall veſſell of their ſhallow vnderſtanding the boundleſſe Ocean of Gods ſecret iudgements: hauing no other conduit thereunto, then the ouert act of a corporall ſtroake, and outward chaſtiſement.*

In the ſounding the depth of this late diſmall accident, it is not hard to diſcerne what tongues and pens haue, out of partiall obliquitie, or precipitate iudgement, caſt too ſhort, or loſt their plummet in the deepe.

To the Reader.

To auoid which inconueniences, the chiefe care and endeuor, taken in this ensuing Tract, hath beene partly by a more certaine information to strengthen the line, and partly to lengthen the same by a more particular and fuller relation: that so the indifferent reader, taking the plummet into his owne hand, may cast with the better aime, for the shunning all rocks and quicksands, either of stupid neglect, in not considering at all, or of ouer-curious prying in the personall application, of Gods extraordinary works in this kinde.

So iudge well, and Fare well.

Thine in Christ,

T. Goad.

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To the Reader.

To avoid which inconvenience, the chiefe care and endeavor, I have in this enlarging Trad, hath been partly by a more certaine information to strengthen the line, and partly to lengthen the lame by a more particular and fuller relation: that so the indifferent reader, taking the plummet into his owne hand, may cast with the better aime, for the stemming all rocks and quicksands, either of stupid neglect, in not considering at all, or of over-curious prying in the perfonall application, of Gods extraordinary workes in this kinde.

So judge well, and Fare well.

Thine in Christ,

T. Goad.

BLACK-FRYERS
LONDON, 1623.

Octob. 26. } *stilo veteri* } *being Sunday.*
Nouemb. 5. } *stilo nouo,* }

About three of the clocke in the afternoone of the aforesaid Sunday, in a large Garret, being the vppermost, and from the ground the third storie of an high building of Stone and Bricke, were assembled a multitude of people, Men and Women, of diuers ages and conditions, amoun-

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ting to the number of two or three hundred perſons, to heare a Sermon there to be preached by one Maſter *Drury*, a Romiſh Prieſt, and Ieſuite of name, and ſpeciall note. To this Garret or Gallery, (being ſituated ouer the Gate-houſe of the French Ambaſſadors houſe) there is a leading paſſage by a doore cloſe to the vtter gate of the ſaid houſe, but without it, open to that ſtreet: By which paſſage many men and women vſed to haue daily recourſe to the Engliſh Prieſts chambers there.

There is alſo out of the ſaid Lord Ambaſſadors with-drawing Chamber, another paſſage meeting with this, and both leading into the ſaid Garret. Which Garret was within the ſide walls, about ſeuenteene foot wide, and fortie foot long: at the vpper end whereof was a new partition of ſlit Deale, ſet vp to make a priuate roome for one of the Prieſts, which abated twelue foot of the length.

length. About the middeſt of the Gallery, and neere to the wall, was ſet, for the Preacher, a Chaire, raiſed vp ſomewhat higher then the reſt of the floare, and a ſmall table before it. In this place the Auditorie being aſſembled, and ſome of the better ſort hauing chaires and ſtooles to ſit on, the many ſtanding in throng, and filling the roome to the doore and ſtaires, all expecting the Preacher, hee came forth out of an inner roome, clad in a Surplice, which was girt about his waſte with a linnen girdle, and a Stole of Scarlet colour hanging downe before him from both his ſhoulders. Whom a man attended, carrying in one hand a Booke, and in the other an Houre-glaſſe. An Embleme not vnfit to ſuggeſt to him, his Auditorie, and vs all, that their, and our liues, not onely paſſe away continually with the defluxion of that deſcending motion of the Sand; but alſo, euen in ſuch times

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and places, may possibly fore-runne the same, and bee ouerturned before that short hourely Kalender should come to recourse.

Master *Drury* the Priest, as soone as he came to the Chaire, kneeled downe at the foot of it, making by himselfe in priuate some eiaculation of a short praier, as it seemed, about the length of an *Aue Marie*. Then standing vp, and turning his face toward the people, hee crossed himselfe formally: premising no vocall audible prayer at all, (neither before his Text, nor vpon the diuision of it) wherein the people might ioyne with him, for the blessing and sanctifying an action of that Nature. Which omission, whether it were a lapse of memorie in him, or a priuiledge of custome belonging to those supereminent instructors, I dispute not; but leaue it to the conscionable iudgement of euery Christian.

Imme-

Immediatly he tooke the Booke, being the *Rhemists Testament*, and in it read his Text, which was the Gospel appointed for that Sunday, according to the institution of the Church of *Rome*; which day now fell vpon the fift of *Nouember* by the *Gregorian* Kalender, current ten daies before ours, and accompted by the *Romanists* the onely true Computation. Whereupon some goe so farre as to make a numerall inference of a second reflecting Tragedy. But, for my part, I surrender all such iudiciarie calculation into the hands of the Highest, who according to his prouidence disposeth of times and seasons, and of all euents befalling in them.

The said Gospell in the *Rhemists* translation, is as followeth in these words:

The Gospell vpon the 21. Sunday after Pentecost.

Therefore is the Kingdome of Heauen likened to a man being a King, that would make an account with his seruants. And when hee began to make the account, there

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was one preſented vnto him that owed him ten thouſand Talents. And hauing not whence to repay it, his Lord commanded that he ſhould bee ſold, and his wife and children, and all that he had, and it to bee repaied. But that ſeruant falling downe, beſought him, ſaying, Haue patience toward me, and I will repay thee all. And the Lord of that ſeruant moued with pitie, diſmiſſed him, and the debt he forgaue him. And when that ſeruant was gone forth, he found one of his fellow-ſeruants that did owe him an hundred pence: and laying hands vpon him thratled him, ſaying, Repay that thou oweſt. And his fellow-ſeruant falling downe, beſought him, ſaying, Haue patience toward mee, and I will repay thee all. And he would not: but went his way and caſt him into priſon, till he repayed the debt. And his fellow-ſeruants ſeeing what was done, were very ſorie, and they came, and told their Lord all that was done. Then his Lord called him: and hee

ſaid vnto him, Thou vngracious ſeruant, I forgaue thee all the debt becauſe thou beſoughteſt me: oughteſt not thou therefore alſo to haue mercy vpon thy fellow-ſeruant, euen as I had mercy vpon thee? And his Lord being angry, deliuered him to the tormenters, vntill he repayed all the debt. So alſo ſhall my heauenly Father doe to you, if you forgiue not euery one his brother from your hearts.

Which when he had read, hee ſat downe in the chaire, and put vpon his head a red quilt cap, hauing a linnen white one vnder it turned vp about the brimmes: and ſo vndertooke his Text; firſt ſhewing in plaine and familiar ſtile the occaſion of our Sauiours deliuering this parable, then diſtributing the whole into parts, as they depended one on the other; out of which he choſe three principall points of doctrine, which he propounded to inſiſt vpon in that Sermon, *viz.*

1 The debt which man oweth to God:

God: and the accompt which he is to make vnto him of that debt.

2 Gods mercy in remitting this great debt.

3 Mans hardneſſe of heart, and frowardneſſe, both towards God and towards his brethren: together with the remedies, which man may vſe for the procuring of Gods mercy, and curing himſelfe from this contagious diſeaſe of ingratitude.

Mans debt he amplified in regard of our creation, and redemption, the ſpirituall and temporall benefits, which we enioy in this world, and in Gods Church, &c.

Vpon the following parts hee diſcourſed with much vehemency, inſiſting eſpecially vpon thoſe words, *I forgaue thee all thy debt, ſhouldeſt not thou alſo haue had compaſſion on thy fellow, euen as I had pitie on thee?* And thence extolling the infinite mercy and goodneſſe of God, whereby he doth not only giue

vs all that we haue, but forgiues vs all our treſpaſſes and offences, be they neuer ſo deepely ſtained with the ſcarle. dye and tincture of our guiltineſſe Which mercifull bounty of our heauenly Father is here parabolized vnto vs by *a certaine man that was a king, &c.*

Two or three of that auditory auow with ioynt teſtimony, that, in the proceſſe of the latter part, which he handled, he earneſtly laid open the terrors and burthen of the heauy debt of puniſhment, which we are to pay at the laſt iudgement, if the debt of ſinne be not acquitted before. Declaring withall the mercy of God in prouiding meanes to cancell this debt, by the Sacraments ordained in the Catholique Church, in ſpeciall by the Sacrament of Penance; and therein by Contrition, Confeſſion, and Satisfaction. And thence inferring in what miſerable caſe

Heretiques are, who want all ſuch meanes to come out of this debt, becauſe they are not members of the Catholique Church.

But whatſoeuer the matter, or manner of his laſt ſpeech was, I doe not curiouſly enquire, as making interpretation of Gods iudgement in ſtopping the currant of his ſpeech at that inſtant. Leſt in ouerforward cenſuring the ſame, we ſhould be deemed as vncharitable, as our Aduerſaries, eſpecially the Ieſuits, are againſt thoſe Churches and perſons that admit not the Papacy.

Moſt certaine it is, and ouer manifeſt by lamentable euidence, that, when the ſaid Ieſuite had proceeded about halfe an houre in this his Sermon, there befell that Preacher and Auditorie the moſt vnexpected and ſuddaine calamitie, that this age hath heard of to come from the hand, not of Man, but God, in the middeſt of a ſacred exerciſe, of what

kinde

kinde or religion ſoeuer. The floare, whereon that aſſembly ſtood or ſate, not ſinking by degrees, but at one inſtant failing and falling, by the breaking aſunder of a maine Sommier or Dormer of that floare; which beame, together with the Ioyces and Plancher thereto adioyned, with the people thereon, ruſhed downe with ſuch violence, that the weight and fall thereof, brake in ſunder another farre ſtronger and thicker Sommier of the Chamber ſituated directly vnderneath: and ſo both the ruined floares, with the people ouerlapped and cruſhed vnder, or betweene them, fell, (without any time of ſtay) vpon a lower third floare, being the floare of the ſaid Lord Ambaſſadors withdrawing Chamber; which was ſupported vnderneath with Arch-work of ſtone, (yet viſible in the Gate-houſe there) and ſo became the bundarie or terme of that confuſed and dolefull

heape of ruines, which otherwiſe had ſunke yet deeper by the owne weight and height of the downfall : the diſtance from the higheſt floare, whence the people fell, to the loweſt, where they lay, being about two and twentie foot in depth.

Of the Gallery floare only ſo much fell, as was directly ouer a Chamber of 20. foot ſquare, called *Father Redyates* Chamber, and being the vſuall Maſſing roome for the Engliſh reſorting thither. The reſt of the Gallery floare, being not ſo full thronged, ſtood firme, and ſo was a refuge and ſafeguard to thoſe of the Auditorie that had planted themſelues at that end. From whence they beheld that moſt Tragicall Scene of their brethrens ruine ; themſelues alſo being not onely ſurprized with the ſtupifying paſſions of affright, and apprehenſion of that danger, which as yet they could not think themſelues to

haue

haue eſcaped, but alſo, for the time, impriſoned in the place it ſelfe; from whence there was no paſſage by doore, or otherwiſe, vnleſſe they ſhould aduenture to leape downe into the gulfe of their fellowes wofull eſtate. In this perplexity, diſmay it ſelfe not bereauing them of counſaile, but rather adminiſtring ſtrength to their trembling hands, they with their Kniues opened the Loame-wall next vnto them, and ſo making their paſſage thence into another Chamber, eſcaped that danger.

As for the reſt (being the farre greater part of this Aſſembly) who in a moment all ſunke downe to the loweſt floare, their caſe, as it can ſcarce be paralleled with a like example of calamitie, ſo hardly be deſcribed with the due and true circumſtances. Who can to the life expreſſe the face of Death, preſenting it ſelfe in ſo ruefull and different ſhapes?

The Dolefull Euen-ſong.

Quis talia fando
Temperet à lachrymis?

What eare, without tingling, can heare the dolefull and confuſed cries of ſuch a troope, men, women, children, all falling ſuddenly in the ſame pit, and apprehending with one horror the ſame ruine? What eie can behold, without inundation of teares, ſuch a ſpectacle of men ouerwhelmed with breaches of weighty timber, buried in rubbiſh, and ſmothered in the duſt? What heart, without euaporating into ſighes, can ponder the burthen of deepeſt ſorrowes and lamentations of parents, children, husbands, wiues, kinsmen, friends, for their deareſt pledges, and chiefeſt comforts in this world, all bereft and ſwept away with one blaſt of the ſame diſmall tempeſt?

Such was the noiſe of this dreadfull and vnexpected downefall, that the whole city of London preſently rang

of it, and forthwith the Officers of the city (to whom the care of good order chiefly appertaineth) and in ſpeciall *Sergeant Finch* the Recorder, repaired thither the ſame euening, carefully prouiding for the ſafety of the ſaid Ambaſſadors houſe and familie, and, for preuenting all diſorders in ſuch a confuſion, that might ariſe by the confluence of the multitude, ſhut vp the gates and ſet guards vpon the paſſages. With all ſpeed poſſible ſome were imployed for the releeuing and ſauing ſuch as yet ſtruggled for life vnder this heauy load: Which could not ſo ſoone be effected, as they in charity deſired; for that the ruines, which oppreſſed the ſufferers, did alſo ſtop vp entrance to the helpers: who thereupon were faine to make a breach in through an vpper window of ſtone. From hence they haſted downe with pickaxes and other inſtruments, to force aſunder, and take of, by peece-

meale,

meale, the oppreſſing load of beames, ioyces, and bords. At the opening whereof, what a *Chaos?* what fearefull obiects? what lamentable repreſentations? Here ſome bruiſed, ſome diſmembred, ſome onely parts of men: there ſome wounded, and weltering in their owne and others bloud, otherſome putting forth their fainting hands and crying out for helpe. Here ſome galping and panting for breath, others ſtifled for want of breath. To the moſt of them being thus couered with duſt, this their death was a kinde of buriall.

Iob 38.17. *Haue the gates of death beene opened vnto thee? or haſt thou ſeene the doares of the ſhadow of death?* Verily if any man could looke in at thoſe gates, and returne, he would report ſuch a pourtrait as was this ſpectacle.

In this dolefull taske of withdrawing thoſe impediments, laying forth the dead

dead bodies, and tranſporting the maimed, all that night, and part of the next day was ſpent, though charitie and skill did whet their endeuours with all dexteritie and expedition.

The next morning, according to the Lawes of our Land, which prouide that the Kings Maieſtie ſhould haue an account of his Subiects dying *Per infortunium*, the *Coroners* Inqueſt was there impanelled vpon the dead corpſes, that after their view of them, they might be buried with conuenient ſpeed.

By the ſaid *Coroner*, and *Iury*, eſpeciall care was taken to ſuruey the place, and materialls of the ruines with all diligence, for the finding out the immediate cauſe and manner thereof: the rather for that it was giuen out by ſome preſently vpon the miſchance, that ſome Proteſtants, knowing this to be a chiefe place of their meetings, had ſecretly drawne out the pins, or ſawed halfe a

ſunder ſome of the ſupporting Timber of that building. Which was found to be a calumny no leſſe ridiculous, then malitious.

The moſt probable apparant cauſe of the ſuddaine failing of that floare, charged with ſuch a weight of people, was iudged to bee in the maine Sommier thereof, which being not aboue ten inches ſquare, had in the very place, where it brake, on each ſide a mortaiſe hole directly oppoſite the one againſt the other, into which were let the Fenants of two great pieces of Timber, called Girders: ſo that betweene thoſe Mortaiſes, there was left not aboue three inches of Timber. This Sommier was alſo ſomewhat knottie about that place, which, in the opinion of Architects, might make it more brittle, and readie to knap in ſunder. The maine Sommier of the lower roome, was about thirteene inches ſquare, without

any

any ſuch Mortaiſe; and brake, not (as the former) in the middeſt, but within fiue foot of one end, and more obliquely and ſhiuering then the other. No foundation, nor wall failed. The roofe of the Gallery with the ſeeling vpon it remaine yet intire; as alſo a ſmall filling wall, faſtned to the rafters, which yet hangeth where the floare is gone.

This downefall was not to al deadly: to ſome only frightfull, or in part hurtfull: who being thus taken vp out of the pit of horrible danger, nay plucked out of the very iawes of Death, as alſo thoſe other of this Aſſembly, who (as before ſaid) fell not at all, but yet ſtood in the verie brinke of this mortall ieopardie, haue all great cauſe neuer to forget this day, but to enter it into their Kalender for a mercifull and miraculous deliuerance. Neither is it enough for them to lift vp their hearts in thankſgiuing to God (as I make no doubt they

doe) for this vnexpected rescue from so great an vnsuspected death, but they are also to lay it to their hearts, whether this sudden stroake and cracke be not the hand, and voice of God, to call them home from wandring after forraine Teachers, that lead the ignorant people captiue and carry them hood-winked into the snares of danger, corporall, ciuill, and spirituall: that hereupon they may seriously consider what ground they haue to forbeare, or forsake our Church-assemblies, and to refraine from hearing so much as our diuine seruice, against which they haue no other exception, but this, that in hearing it they may heare, and vnderstand, whereas in the Romish Seruice, euen in the *Euen-song* then intended in this conuenticle, *audientes audirent, & non intelligerent, videntes viderent, & non cernerent.* The women, and common people might vnderstand as much

much as they doe this sentence in Latine, taken out of the Prophet *Isay*, too truly prophecying of such.

Of those that fell, and escaped without any notable hurt, I heare of by name some persons of note, as Mistris *Lucie Penruddock* of a worthy family, who fell betweene two that then perished, the Lady *Webb* and her owne maid seruant, yet was her selfe preserued aliue by the happy situation of a chaire, which falling with her, rested hollow ouer her, and so became to hir a shelter, or penthouse to beare off other ruines: also the Lady *Webbs* daughter, though falling neere vnto hir mother, and *Eleanor Saunders*, who was couered with others that fell vpon hir, yet by Gods mercy, recouered out of those bloudy ruines.

There was also a Scholler, (whom my selfe since saw and had speech withall) who was the easier drawne to that

Assembly, because he formerly was inclining and warping to that side, as hath appeared by publike euidence. He was also inuolued in this common downefall, whereout he escaped beyond expectation: being one of the vndermost in that heape, and lying vpon the very floare, and ouerwhelmed with the bordes and timber, which lay vpon him, yet not so flat, and sad, as vpon others, but somewhat hollow and shelving, by the leaning of some of the timber against the wall. Out of this den of death he, with maine strength & much difficulty, wrought himselfe, by tearing the laths of the seeling, and creeping betweene two ioyces, from vnder the timber to an hole where he espied light: & then one of the Ambas. family opening a doore releeued him being yet so astonished that he scarce was apprehensiue of the courtesie done to him. Who thus refreshed, presently returned and

vsed

vſed his beſt ſtrength to draw others out of that ſnare, which he himſelfe had newly broken, without any other detriment than of his clothes; of which faire eſcape I hope, he will make good vſe, & often call to minde our Sauiours caueat, (which ſince in my hearing hath beene rung in his eares) *Vade & ne pecca amplius, ne deterius contingat tibi.*

There was alſo (as he reporteth) a young girle of the age of ten yeeres, or thereabout, who then crying ſaid vnto him, O my Mother, O my ſiſter, which are downe vnder the timber and rubbiſh. But hee wiſhing her to be patient, and telling her that by Gods grace they ſhould get forth quickly, the child replied, that this would proue a great ſcandall to their Religion. A ſtrange ſpeech proceeding from a childe of ſo tender yeeres, who, euen in that perplexity, ſeemed to haue a deeper apprehenſion of publique ſcandall, then of priuate loſſe.

A leſſon fit for farre elder to learne, *ex ore infantium, & lactentium, &c. Out of the mouth of babes and ſucklings thou haſt ordained ſtrength.*

Moreouer, one of the men that fell, then ſaying, O what aduantage will our aduerſaries take at this; another of them replied thereto, If it be Gods will this ſhould befall vs, what can wee ſay to it? A pious anſwer, and Chriſtian reſolution, borrowed, as it ſeemes, from the patience of the Prophet *Dauid, Tacui, Domine, quia tu feciſti. I held my peace, becauſe thou, Lord, haſt done it.*

An hard taske it were to vndertake the giuing a particular account of the number and quality of thoſe that any waies ſuffered in this fall, the diuerſity of reports, according to mens priuate inclinations, enlarging or contracting the ſame. In generall moſt euident it is that of the people that fell, thoſe that eſcaped beſt for bodily hurt, were, at

leaſt

howſoeuer deeply ſtricken in their minds with affright and feare: others were bruiſed or wounded, but not mortally, receiuing only a gentle ſtripe from the mercifull hand of a chaſtizing father; others for the preſent came forth, or rather were carried out, with life, but enioyed it for a ſhort time, yeelding vp the ſame in their ſeuerall homes within a few daies, yea ſome not many houres, as by after-enformation to the Coroners Iury, yet depending, may appeare. But the greater number of thoſe that fell neuer roſe againe, nor ſhall, till the Elements ſhall melt with heat, and the ruines of a farre greater fabrique than that houſe, (euen of the whole earth with the workes thereof) ſhall awake them, and vs all, out of the bed of death, to giue account of what we haue done in the body.

Of theſe, whom it pleaſed God thus to call out of this world, the number is moſt currently eſtimated to be betweene 90. and 100. If any man, out of affection to them, or curioſity, enquire more exactly, of the

Coroners Inqueſt, there ſhall he receiue anſwer, that they, in their ioint Inquiſion ſat vpon only 63. perſons, howſoeuer ſome of them before had told vpon the place 91. dead corpſes: whereof belike thereſt were priuatly carried away by their forward friends, whoſe paſſionate affection could not endure the leaſt delay from poſſeſſing thoſe liueleſſe obiects of their loue & griefe.

Among thoſe 63. the men, of whom moſt notice was taken, were the chiefe guides of this flocke, Maſter *Drury* the then preacher, who breathed out his laſt in the acting that kinde of function, which (if imployed vpon the due ſubiect, Gods truth, & bent to the true end, Gods glory) well may be wiſhed, of thoſe, that profeſſe themſelues Gods workemen, to bee their laſt worke: that, if a Chriſtian be to be called ſuddenly, he may be found in the ſpheare of his owne proper element. *Happy that ſeruant, whom his Lord, when hee commeth, ſhall finde ſo doing.*

The other was Maſter *Redyate*, a Prieſt likewiſe,

wiſe, and Ieſuite, who is ſuppoſed at the very time of this fall to haue beene, not in the Gallery it ſelfe among the reſt of the Auditorie, but in his owne chamber vnderneath (where he was ſeene to walke a little before the Sermon) and ſo, though with ſhorter fall, yet was inuolued with, and vnder the reſt in this common ruine.

The bodies of the Lady *Webb*, the Lady *Blackſtones* Daughter, and Miſtris *Vdall*, were carried into *Ely* houſe in *Holborne*, and there buried in the Back-Court-yard. The Ladie *Blackſtone* her ſelfe being very dangerouſly wounded in the fall, yet ſuruiueth.

Of S. *Andrewes* Pariſh in *Holborne* there dyed ſix and twentie, whereof three were buried in the Church-yard of the ſame Pariſh. Captaine *Summers* Wife, and her waiting Woman, were buried in *Blacke-fryers*, ſhe her ſelfe in the Vault vnder the Church, and her woman in the Church-yard. Maſter *Stooker* a *Scot*, and Maſter *Bartholmew Bauin*, were buried in S. *Brides* Pariſh.

In the fore-Court-yard of the ſaid French

Ambaſſadours houſe, was digged a great pit, (eighteene foot long, and twelue foot broad) in which were laied foure and forty corpſes in order, piled one vpon the other, partners in the ſame bed, as a little before they were in the ſame paſſage to it. Vpon this common Graue, was ſet vp in the earth, a blacke Croſſe of wood, about foure foot high, which on Tueſday in the afternoone, was by one of the Ambaſſadors ſeruants taken vp and carried into the houſe, leſt (as it ſeemeth) any ſcandall ſhould bee taken thereat by the people, that then, and after, came to that houſe to view the Stage of this mournfull Tragedy.

There was alſo another pit, (long twelue foot, broad eight foot) made in the ſaid Ambaſſadors Garden neere adioyning, wherein fifteene other were interred.

Beſide theſe diſperſedly here aboue numbred, there are heard of vpon diligent enquirie of the ſaid Iury and others, diuers more encreaſing the liſt of this funerall troope, whoſe names follow in the Catalogue.

As

Application.

As for interpretation and application of this ſo remarkeable and dolefull an accident, our duty is firſt to entertaine a Chriſtian and charitable opinion of their perſons whoſe lot it was to become an example vnto others: and ſecondly to make a profitable vſe thereof vnto our ſelues.

Too well knowne it is to the world, how hardly our aduerſaries conceiue, ſpeake, and write, not onely of our Religion, but alſo of our perſons, damning and tumbling downe all of vs without difference into the bottomleſſe pit of deſtruction, and throwing vpon our heads, not the ruines of one loft or houſe, but the whole mountaines of Gods wrath and heauieſt iudgements. Such curſes and edicts of damnation againſt vs their pulpits thunder out, their printing preſſes grone vnder, their pamphlets and libells proclaime; all wee are gi-

uen gone for Caſt-awaies, Miſcreants, damned Heretiques; With vs no Church, no Faith, no Religion, no God.

If ſuch a calamitie had befallen any flocke of ours in our Common prayer, or Sermons, all muſt haue gone quicke to hell: there would haue beene more inuectiue ſeuerall cenſures and bookes againſt vs than were here perſons ſuffering. What exclamation of the downfall of hereſie, of the paſſing away of noueltics with a cracke, of receiuing a terrible blow, of the very beames in the wall crying out againſt vs, of the ruine of old wormeaten hereſies, of the traſh and rubbiſh of the new Goſpell demoliſhed. In ſuch ſort vpon leſſe occaſions, are wee and our profeſſion traduced and ſlandered publikely beyond the ſeas, and priuately in corners at home. Nor is it maruell that ſuch flaſhes to ſcorch vs in our good names,

are

are caſt forth out of that fiery *Ætna* of Romiſh zeale, which hath ſent forth materiall flames to conſume many of our liuing bodies, and ſome alſo of our dead. *Hic liuor nec poſt fata quieſcit.* And though this fire hath beene couered with aſhes in theſe parts, for many happy yeares, yet of late a ſparke thereof brake forth, euen in the middeſt of the bonfires kindled in London at the happy returne of our Prince; when as a certaine Roman Zelote, repining at the exceſſiue expenſe of fuell therein, ſaid openly in the hearing of many that if ſuch waſte of wood were made, there would ſhortly be neuer a fagot left to burne heretiques.

This party was one of the aſſembly, yet liuing, and receiued a marke of remẽbrance there, by a peece of wood, who thus a little before took care for ſauing wood.

But we haue otherwiſe learned Chriſt, who *being reuiled, did not reuile againe, but committed his cauſe to him that iudgeth righteouſly*; *Et preces effudit pro ijs etiam, qui ſanguinem eius effuderũt*; and powred out prayers for thoſe, that ſhed

and powred forth his bloud, (as saith an ancient Father.) From him we learne not to insult ouer our enemies, or to reioyce at their ruine, but to weepe at their calamitie: not to enter into Gods secrets, but to tremble at his iudgements.

And therefore our dutie, in regard of their persons, is first to be tender and carefull how so much as in our inward thoughts we passe any particular iudgement vpon them. For though the euent it selfe may seeme to offer a topicall inference from the fall of both the floores; namely, of the preaching and the Massing roome, that both their Doctrine and Sacrifice are weakely and slenderly supported, and that God was displeased as well with their Pulpits, as Altars; yet for the particular estate of those who were combined in that action, and enueloped in the same passion, it were most vncharitable and

ground-

groundleſſe from their temporall deſtruction in this time and place, to collect their eternall confuſion.

And howſoeuer our Aduerſaries for the truth of their Church draw an Argument no leſſe vnnaturall than vncharitable, from the ſuppoſed, ſudden, and vnhappy ends, of ſome of thoſe whom they call Heretiques, and to that end forge hideous fables of the death of *Luther*, *Caluin*, &c. and in particular, very lately ſome of them haue paſſed an heauy cenſure vpon Doctor *Sutton*, a learned and paincfull Preacher, and ſolid Refuter of their errors, whom to the great loſſe of our Church,

Abſtulit vnda vorax & funere merſit acerbo,

Ouer whom they triumph, as if the deepe therefore ſwallowed him, becauſe he was vnworthy to tread vpon the earth, or breathe in the ayre; Yet we ought to be, and are farre from ſaying

that the Plancher of that building would not beare theſe *Romaniſts*, becauſe they were more loaden with the weight of ſinne, then others. Wee are taught by the Chapter appointed in the Kalender to bee read in our Churches the very next morning after this dolefull accident, to iudge otherwiſe. *Luke* 13. *There were preſent at that ſeaſon, ſome that told him of the Galileans, whoſe bloud Pilate had mingled with their ſacrifices. And Ieſus anſwered, and ſaid vnto them, Suppoſe yee that theſe Galileans were greater ſinners then all the other Galileans, becauſe they haue ſuffered ſuch things? I tell you nay.*

Secondly, wee are to condole for them, and that in three reſpects. Firſt, out of naturall humanitie, as they are men, of the ſame mould with vs, ſubiect all to the ſame paſſions, and liable

to the ſame outward calamities, and dangers of this mortall life. In this conſideration euery of vs is to ſay to himſelfe, of himſelfe and others.

Homo ſum, humani nihil à me alienum puto.

Secondly, out of morall ciuilitie, as fellow-borne Country-men, and naturall Subiects vnto the ſame moſt gracious King, in whoſe eies the death of his meaneſt Subiects is precious. In this reſpect euery of vs, either preſently viewing that Tragicall ſpectacle of ſo many bruiſed and battered carkaſes, ſo many ſmothered corpſes, which yeſterday breathed the ſame Engliſh aire with vs: Or ſhortly after hearing of ſo wofull an Hiſtorie, is, with teares in the eye, and melting griefe in the heart, to deplore at leaſt with ſome ſuch Epitaph,

taph, or funerall Elegie, as was vſed by a *Lacedemonian*:

Σπαρτὴ σοι, σπαρτὴ κυδιάνειρα πατρὶς.

Thirdly and principally, out of Chriſtian charitie, as towards thoſe who profeſſe the name of Chriſt, and deuotion in his worſhip, howſoeuer tainted with many errors and ſuperſtitions, of which their Leaders and Guides are more guilty than the ſimple obedient flocke miſled by them. In this duty we are euery of vs to grieue for thoſe that are gone, and to commiſerate with the holy Apoſtle, the preſent eſtate of ſuch other as remaine captiuated in the ſame blindneſſe of Ignorance, *Rom.* 9. & 10. *I haue great heauineſſe, and continuall ſorrow in my heart, for my Brethren, my Kinſmen according to the fleſh. Brethren, my hearts deſire and praier to God for Iſrael, is that they might bee ſaued. For I beare them record, that they haue a zeale of God,*

God, but not according to knowledge.

This for our conſtruction hereof, as we looke downe vpon others in their fall. Now for our inſtruction as this example reflecteth vpward vpon our ſelues. Wherein firſt our ingratitude is checked, and thankefulneſſe awaked which we owe vnto God for our manifold preſeruations, as in other kindes perpetually, ſo not ſeldome in this. Surely if our heauenly Father ſhould ceaſe his care of preſeruing vs, as we too oft giue ouer our due care of ſeruing him, nor field, nor houſe, nor Church it ſelfe ſhould be ſafe vnto vs: carnall ſecurity and forgetfulneſſe of God creeping into not only our chambers, halls, and receptacles of mirth and iollity, but too oft euen into the houſe of God it ſelfe: the Temple of our ſpirituall ſacrifices being not ſo reuerently frequented as our duty and profeſſion require. And yet, howſoeuer wee may obſerue

Gods hand ſometimes to haue ouer-taken diuers of our brethren by down-falls vpon the earth, or into the water, and of late by the fearefull dint of fire darted from heauen, with thunder, and other humane caſualties, at home or abroad, yet haue our ſacred aſſemblies (for ought I can remember) beene free from mortality by ruine. And whereas we haue many examples of the decay and ſudden lapſe of diuers our materiall Temples made with hands, yet hath God ſo diſpoſed of the time or manner of ſuch ruines, that none of the liuing Temples of the Holy Ghoſt haue beene demoliſhed thereby. Witneſſe in London the Churches of *Lothbury*, of S^t. *Butolfs*, of S^t. *Giles* in the fields, and the Church it ſelfe of the *Black-Friers*: in all which the ſtones forbare their downeward motion, till the peoples abſence. And moſt lately in the Towne of *Neteſherd* in *Norffolk*,

the

the beames of the Church roofe being by the fall of the ſteeple beaten downe among the people in time of Prayer, yet not one periſhed thereby. To theſe perhaps many reading and pondering this, can adde other examples of the like preſeruations in other places of this land. The memory whereof muſt reuiue our hearty thanks to God, with praier for our future protection, eſpecially in the houſes of praier, wherein he is worſhipped in ſpirit and truth by vs, and his word preached ſoundly and faithfully vnto vs.

Secondly, foraſmuch as ſome few of this Aſſembly were not in opinion *Romaniſts*, nor came thither out of affection to the Popiſh partie, but rather out of curioſitie, to obſerue their rites and manner of Preaching, eſpecially vpon the fame giuen out, and expectation of then and there hearing a rare man, an admirable Ieſuite, a Preacher

Application.

Nonpareil, in compariſon of whom the greateſt Lights of the Proteſtant Miniſterie are but Glowormes; this may be a ſpeciall *Caueat* to ſuch roauing wanderers as only taſted of that Cup whereof others dranke the Dregs: they were ſome of them iuſtly ſtricken in body, though not mortally, but all in minde, with terror, amazement, and horrible conſternation. And one, as is ſaid, felt the vtmoſt of that ſtroke, and for company tooke part with thoſe in death, with whom he conſented not in life and opinion. *Plinie* the elder (as his Nephew reports of him) paid deare for the ſatisfaction of his curioſitie, when, not content with Contemplation, and Relation from others, hee would needes in perſon approach neere, to behold with his eies the very flames of the burning hill *Veſuuius* in *Italy*, the ſulphureous ſmoake and vapour whereof, preſently ſtifled him. To

come

come neerer to our ſelues, thoſe Chriſtians eſcaped not much better, who (as both *Tertullian* and *Cyprian* obſerue) when they were preſent at the Theaters and ſhewes, inſtituted to the honour of the Heathen gods, were ſuddainly ſurpriſed and vexed by the Deuill, who was nimble enough to maintaine his claime to them, by pleading *Inueni in meo*, I tooke them as I found them, vpon mine owne ground. What though the Romaniſts preſume farre without warrant, and dare out-face our Lawes, which wholeſomly prouide againſt ſuch conuenticles; yet let euery obedient ſubiect and childe of our Church, beware how he put his foot into ſuch ſnares: reſoluing rather with the holy Patriarch, and ſaying in his heart, *O my ſoule, enter not thou into their ſecret: vnto their aſſembly mine honour be not thou yoaked.* In ſuch caſes the Prophets haue vſed and enforced Gen. 49. 6.

from exorbitant examples argument, not of imitation, but auersation, and opposition. *Though Israel transgresse, yet let not Iuda sinne.*

Thirdly, for vs all, these dead corpses ought to bee a liuely mirror, wherein we are to behold what we may expect in that kinde, or some other, euen farre worse, if we doe not preuent and auert Gods iudgements by iudging our selues, and vnfeinedly repenting of our sinfull courses. Out of such examples our Sauiour readeth vs a double Lecture, not onely of charitie, in not censuring others, but also of repentance, in censuring and condemning our selues, that we be not condemned of the Lord. *Vnlesse yee repent, yee shall all likewise perish.* Luke 13.4. A vaine plea it will be, That wee haue cast out of our Churches Romish superstitions, if wee still reteine in our soules and bodies our predominant corruptions; that our faith & doctrine

is moſt pure, if our liues remaine impure; that we haue faire leaues & bloſſomes in our outward profeſſion, if we bring forth no fruit in our practiſe and conuerſation. *Reatus impij pium nomen*, ſaith the moſt religious Biſhop *Salnian.* An holy Title and profeſſion, if the life bee not ſutable, is, not a plea, but a guilt, not a diminution of offence, but an improuement. Well ſaid *Tertullian* of himſelfe that, whereto euery of vs is to ſubſcribe his owne name, *Ego omnium notatorũ peccator, nulli rei, niſi pœnitentiæ natus. A ſinner I am, marked with ſpots of all kinds, & born to no other end, thẽ to make my life a taske of repentance.* We are all by profeſſion bound apprentiſes to this Chriſtian trade, nay borne vnto a kinde of intereſt and propriety to it. Of all intelligent natures onely man is capable of that. God cannot repent, becauſe he cannot ſinne, nor erre: an Angell, though mutable in his owne

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nature,(and ſo liable to ſinne) yet once falling by ſinne, can neuer riſe by repentance. Onely man, falling, both in the vniuerſall ruinous eſtate of all his kinde, and daily in his actuall lapſes, hath by the hand of Gods grace and mercy in Chriſt, the cords of loue reached forth, and let downe into the pit vnto him, whereof by repentance and faith he taketh hold, thence to be raiſed to newneſſe of life, and ſo forward to eternall life, through the merits and paſſion of our bleſſed Redeemer, who came, not to call the righteous, but ſinners to repentance.

LAMENT. 3. 22.

It is of the Lords mercies that we are not conſumed: becauſe his compaſſions faile not.

A Catalogue of the Names of such persons as were slaine by the fall of the roome wherein they were in the Blacke-fryers, at Master *Druries* Sermon, the 26. of Octob. 1623. Taken by information of the Coroners Iurie.

M*aster* Drurie *the Priest that preached.*

Mr. Redyate *the Priest, whose lodging was vnder the Garret that fell: the floore of which lodging fell too.*

Lady Webbe *in Southwarke.*

Lady Blackstones *daughter, in Scroops Court.*

Thomas Webbe *her man.*

William Robinson *Taylor, in Fetter lane.*

Robert Smith, *Master* Hickman *the pothecaries.*

Anne Dauiſon, Mr. Dauiſons *daughter, of the Middle-row in Holburne, Tayler.*

Anthonie Hall *his man.*

Anne Hobdin. } *lodging in* Mr. Dauiſons
Marie Hobdin. } *houſe.*

Iohn Galloway *Vintener, in Clarkenwell Cloſe.*

Mr. Peirſon,
Iane *his wife,* } *in Robbinhood Court*
Thom. & Iames, } *in Shooe lane.*
his two ſonnes. }

Miſtris Vdall.
Katharine Pindar, *a Gentlewoman in* Mrs. Vdals *houſe.* } *in gunpowder alley.*
Abigal *her maide.* }

Iohn Netlan *a Taylor of Baſſingborne in Cambridge ſhiere.*

Nathaniel Coales, *lying at one* Shortoes *in Barbican, Tayler.*

Iohn Halifaxe, *ſometimes a Waterbearer.*

Mary Rygbie, *wife to* Iohn Rygbie *in Holburne, Confectioner.*

Iohn Worralls *ſonne in Holburne.*

Thomas

Thomas Brisket, *his wife, and his ſonne, and maide, in Mountague cloſe.*

Miſtris Summers, *wife to Captaine* Summers *in the Kings Bench.*

Marie *her maide.*

Miſtris Walſted *in Milkeſtreet.*

Iohn Raines, *an Atturney in Weſtminſter.*

Robert Sutton, *ſonne to* Mr. Worral *a Potter in Holburne.*

Edward Warren, *lying at one* Adams *a Butcher, in Saint Clement Danes.*

A ſon of Mr. Flood *in Holborne, Scriuener.*

Elizabeth White, Andrew Whites *daughter in Holburne, Chandler.*

Mr. Stoker *Tayler, in Salisburie Court.*

Elizabeth Sommers *in Graies-Inne lane.*

Mr. Weſtwood.

Iudeth Bellowes, *wife of* Mr. William Bellowes *in Fetter lane.*

A man of Sir Lues Pembertons.

Elizabeth Moore *widow.*

Iohn Iames.

Morris Beucreſſe *Apothecarie.*

Dauie Vaughan, *at* Iacob Coldriches, *Tayler in Graies Inne lane.*

Francis

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Francis Man, *brother to* William Man *in Theeuing lane in Westminster.*

Richard Fitzgarrat, *of Graies Inne, Gent.*

Robert Heitime.

Mr. Maufeild.

Mr. Simons.

Dorothy Simons. } *In Fesant Court*

Thomas Simons *a boy.* } *in Cow lane.*

Robert Parker, *neer Londstone, Merchant.*

Mistris Morton, *at White-fryers.*

Mistris Norton, } *at* Mr. Babingtons

Marrian *her maide.* } *in Bloomesburie.*

Francis Downes, *sometimes in Southampton house, Tayler.*

Edmond Shey, *seruant to* Robert Enan *of Graies Inne, Gent.*

Ioslin Percy, *seruant to* Sr. Henry Carnile, *lying at Mistris* Ploidons *house in high Holburne.*

Iohn Tullye, *seruant to* Mr. Ashborn, *lying at* Mr. Barbers *house in Fleetstreet.*

Iohn Sturges, *the Lord* Peters *man.*

Thomas Elis, Sr. Lewis Tresham's *man.*

Michael Butler *in Woodstreet, Grocer.*

Iohn

John Button, *Coachman to Mistris* Garret *in Bloomesberry.*

Mistris Ettonet, *lying at Clearkenwell-greene.*

Edward Reuel, *seruant to Master* Nicholas Stone *the Kings Purueyor.*

Edmund Welsh, *lying with* M^r. Sherlock *in high Holborne, Tailer.*

Bartholomew Bauin, *in White Lyon Court in Fleetstreet, Clarke,*

Dauie *an Irish man, in Angell Alley in Graies Inne Gent.*

Thomas Wood, *at* M^r. Woodfalls *ouer against Graies Inne gate.*

Christopher Hopper, *Tailer lying there.*

George Cranston, *in Kings street in Westminster, Tailer.*

Iohn Blitten.

Iane Turner, *lying at one* Gees *in the old Baily.*

Frithwith Anne.

Mistris Elton.

M^r. Walsteed.

Marie Berrom.

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Henry Becket, *lying at Miſtris* Clearks *houſe in Northumberland Alley in Fetter lane.*

Sarah Watſonne, *daughter to Maſter* Watſonne *a Chirurgian.*

Iohn Beuans, *at the ſeuen Starrs in Drury lane.*

Maſter Harris.

Miſtris Tompſon, *at Saint Martins within Alderſgate, Habberdaſher.*

Richard Erguift.

George Ceaultour.

Maſter Grimes, *neere the Horſ-ſhooe tauerne in Drury lane.*

Mr. Knuckle *a Painter dwelling in Cambridge.*

Maſter Fowell, *a Warwickſhire Gent.*

Maſter Gaſcoine.

Francis Buckland *and* Robert Hutten, *both ſeruants to Maſter* Saule *Confectioner in Holburne.*

Iohn Lochey, *a Scriueners ſonne in Holburne.*

One William *ſeruant to Maſter* Eirkum.

Iohn Brabant, *a Painter in Little-Brittaine.*

William Knockell, *A man-ſeruant of* Mr. Buckets *a Painter in Alderſgate ſtreet.*

One Barbaret, Walter Ward, Richard Garret, } *enquired after, but not found.*

The particulars concerning thoſe that ſuffered in this lamentable accident, hath beene ſo obſcured that no exact account could bee had of them, no maruell then that dilligence of enquiry could not preuent ſome miſtake in the catalogue formerly printed with this Relation; which catalogue is now renewed and rectified, by more certaine intelligence than heretofore hath beene related.

FINIS.

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